

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortapes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

16de aargang.

Winnipeg, Manitoba, Første Nr. i Oktober, 1940

Nr. 19

I den høiestes skjul

Den som sitter i den høiestes skjul sier til Herren: min tilflukt. Sal. 91, 1.

Den daglige synd gjør hjertet urolig og mismodig. En vaaken kristen ser jo hvor ofte han forgaar sig i dagens løp baade mot Gud og mennesker, i sit hjerte, i sine ord og i sine gjerninger. Og fremforalt ser han sin forsømmelse, som tydeligere end noget andet viser ham hvor lite han lever for de andre.

Han ser sit verdslige sind, sin treghet i bøn, sin ligegyldighet for Guds ord, sin utroskap og ulydighet mot Aandens mindelser i samvittigheten.

Dette er ikke bare en pine for ham. Det gjør ham ustø og urolig. Han vet ofte ikke om han er et Guds barn, om han har bibelsk ret til at tilegne sig de naaderike løfter, eller om han synder paa naade og begaar den svik i aanden, som for evig utelukker ham fra Guds frelse.

Da gjelder det at finde ly. Naar uværet eller udyrene kommer, løper kyllingerne ind under hønsens vinger. La nu anklagerens uvær drive dig ind i den høiestes skjul. Der er alt gjort istand for at ta imot netop slike som dig. Han venter dig og sørger over at du ikke gjemmer dig i hans vunder og saar.

Ja, men gaar det an? tenker du. Jeg har jo misbrukt hans naade saa sørgelig den tid som gik. Blir ikke dette at ta naaden forfengelig? Og saa blir det stdste værre end det første.

Min ven, du glemmer hvad Herren selv har sagt om den ting: "De friske trenger ikke lægen, men den som har det ondt."

De som kommer til ham, kommer ikke fordi de har seiret over sine mange synder, eller fordi de har maktet sit trege og verdslige sind. De kommer fordi de ikke har maktet dette, og fordi de ikke kan undskyldte eller forsvare sine forgaelser eller sine forsømmelser, har ondt av dem.

Til den høiestes skjul kryper alle fattige syndere med sine daglige synder, med sit verdslige, trege, lunkne og gjenstridige sind. De er anklaget og dømt for alt i sit liv. Der findes intet hos dem som kan bestaa i Guds lys. Endog det gode de gjør faar en eller anden svart flek paa sig av egennytte eller æresyke, inden det er utført. Og fordi de lar sig overbevise av Guds Aand, har de intet at dekke sig med. Alle sandhetens pile rammer dem like i hjertet.

De eier ikke mere end et eneste sted hvor de faar fred: i den høiestes skjul. Det er bare Jesu Kristi blod som kan dekke dem mot den hellige vrede som lyder til dem gjennom samvittighetens sanddru og myndige tale.

Men ved Kristi kors er ly at finde. (O. Hallesby i "F. F. og R.")

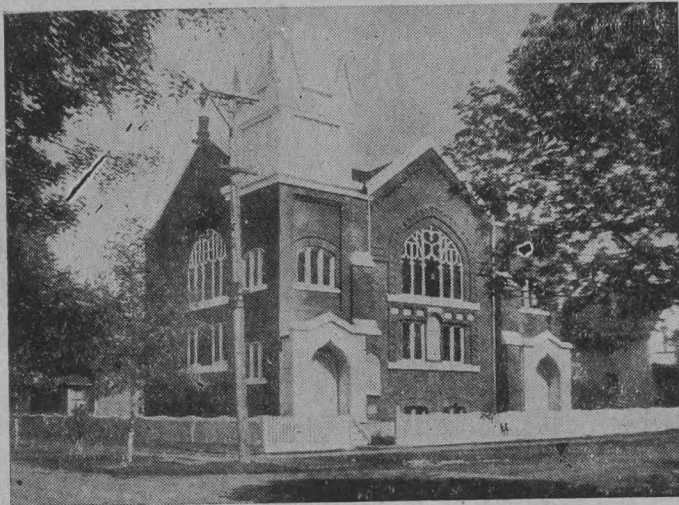
Fra MacRorie, Sask.

Søndag den 15de september, 1940, var en stor høitidsdag for Bethania menighet, MacRorie. Kirken var fylt til trengsel. Det var nemlig gudstjeneste med konfirmasjon av de følgende syv unge som gjentok sit daabsløfte: Norman Clarence Farden, Ola Osmund Svenness, Olav Skaalid, Paul John Farden Cole, Leona May Nesheim, Randi Marie Farden, og Borghild Clara Dahl.

Maa Herren i sin naade faa bevare disse unge, og gi dem kraft til at lyse i verden saa at mennesker kan se deres gode gjerninger og prise den himmelske Far!

A. Hjortaas.

Gi din ven en gave som hverken kan spises eller slites op: Abonner Paa Hyrden!



Central Lutheran Church, Edmonton
Feirer sit 30-aars Jubilæum, okt. 25—27
Se programmet for kredsmøtet, side 3

Fra Norge

Vi har netop modtat to nummer av "For Fattig og Rik," dateret 9de og 16de juni. Det tok over to maaneder at komme hit. Der er ikke noen kritikk over stillingen slik som den er, men de indeholder en del opplysninger om det kristelige arbeide, og vi vil derfor gjengi en artikkel av Johannes Wisløff, sekretær for Det norsk lutherske Indremissionsselskap.

Et lite rundskue over Indremissionens stilling nu.

Det vil nok interessere vore lesere at faa en kort oversikt over indremissionens stilling utover landet nu efter krigsutbruddet.

Personlig har jeg besøkt flere steder over Østlandet og foretat en reise over Sørlandet. Forøvrig har jeg mit kjendskap væsentlig fra vore arbeidere og vore kretssekretærer.

Det har været opmuntrende at kjende det arbeidsmot jeg har mødt omkring i de kretser og foreninger jeg har kunnet naa. Jeg tror neppe der noe aar har været saa mange forkyndere i virksomhet i mai og juni som iaar. Folket trenger ordet og samles om ordet. Det er det felles trek fra de fleste steder. Kristenfolket vil holde arbeidet oppe. Det ser ut til at den frie virksomhet er blitt folket enda mer kjær end før. Fra mange kanter hører vi ogsaa om bedre kirkesøkning.

De stevner som er holdt over landet har været godt besøkt. De blir jo av mer lokal natur. Det sier situasjonen og derfor ikke av stor omfang. Bibelskolestevnet paa Tomb samlet sikkert over 500 deltagere fra de omliggende bygder. Det var stort. Pinsestevnerne var meget godt besøkt efter de meddelelser jeg fik. Paa Sørlandet, hvor jeg var med, var lokalene fylt av en interessert tilhørerrets.

Ogsaa den økonomiske side viser vore venner hjertelig for. I forhold til tidens yteevne maa vi være taknemlig. Offer og kollekter har været over forventning. Det er en felles erfaring baade fra selskap og kretse. Baade hvad angaar indre og ytre mission, tror jeg.

Hvad vekkelse angaar saa er jo forholdene meget forskjellig. Over alt hører man om sjele som søker Gud og finder fred ved korset. Det hørte man fra møter, fra personlig sjelesorg og fra natlige besøk i tilfluktsrum.

Mit indtryk er at der sker noget over det hele land.

Derimot hører man sjeldnere om vekkelsesbevægelser. Men heller ikke det er ukjent.

Jeg møter sekretær Baarstad i Romerike. Han er straalende. Det er sjelden godt, sier han — paa mange steder. Særlig i Gjerdrum som gjennemgaar en hel fornyelse, og en stor bygd som Høland. Den sidste har jeg ogsaa faat besøke og hørte om store

(Fortsat paa side 2.)

GUDS KJÆRLIGHET

Av J. O. Reitan

(Fortsat fra forrige nummer)

Guds kjærlighet er sterkere end noget i verden, men er dog ikke av verden. Verden er den skueplads hvor kampen mellom Guds kjærlighet og det onde finder sted. Guds kjærlighet er derfor virkelig, ja saa virkelig at den elsker næsten, fienden indbefattet.

Det Gamle Testamentes kjærlighet rak kun til Israel og den reisende inden landets grænser. Nu er kjærligheten for alle mennesker uten forskjell. Kristus er vort eksempel. Han elsket i livet og i døden, gav sig selv for os alle, ikke bare nogle faa utvalgte. Motivet for den guddommelige kjærlighet er at Gud er kjærlighet. Kjærlighetens materielle endemaal findes i Paulus' skrifter: 1 Kor. 13, og kan noget gaa dypere end Paulus' erklæring i Rom. 9:3, "ti jeg vilde ønske at jeg selv var forbandet bort fra Kristus for mine brødre, mine frænder efter kjødet, osv.?"

Guddommelig kjærlighet er begyndelsen og maalet for alt det som med rette kan kaldes kristelig kjærlighet. Guddommelig kjærlighet gir alt for intet og venter intet igjen, men fortsetter i kristelig kjærlighet mot næsten. Kristelig kjærlighet har motat alt fra Gud for intet, og gir alt frit og for intet. Der er intet utvortes motiv for denne kjærlighet. Det er en kjærlighet som flyter gjennom den kristne — som en kanal — ind i den ufrugtbare verden. Les fortellingen om Bamboo træet. Luther sier: "Bli en Kristus for din nabo, ja bli en Gud for menneskene." Her vil kvaliteten av vor kristendom settes paa prøve. Hvad er motivet bakom vore handlinger?

Ordet "selvkjærlighet" findes ikke i det nye testamente. Der er det kun Gud og næsten. "Selvet" med dets krav er fremmed for det nye testamente. Guds kjærlighet vandt seir paa korset. Ingen anden person kjærdte synden som Jesus gjorde. Han som var Gud kunde hævne sig, men Guds kjærlighet i ham vandt. Der fandtes ikke et fnug av fornærmelse i hans hjerte. Guds vrede blev beseiret av kjærlighet. Guds vrede søker ikke hevn saa som er tilfældet hos mennesker. Guds kjærlighet er skjult i hans vrede, og Luther sier: "Guds vrede er noget fremmed for Gud," og han kalder Guds kjærlighet "Guds virkelige natur." Guds kjærlighet er fra evighet og styrer alle ting.

Hvert ord om Gud er et ord om guddommelig kjærlighet. Intet kan forandre det faktum, fordi Guds ord blir evindeligh. Derfor kan heller intet skille os fra Guds kjærlighet i Kristus Jesus, Rom. 8. Kjærlighet — Guds natur — var aabenbaret i Jesus Kristus saasom kjærlighetens evangelium uttrykker det. Der er Guds eget værk. At han blev menneske og forsonet os med Gud var et fortsat-

I En Stille Stund

"Men voks i naade og kjendskap til vor Herre og Frelser Jesus Kristus!" 2 Peter 3:18.

Saafermt du har fundet din Frelser og i ham eier det evige liv, saa er du i besittelse av den kraft som kan gjøre dig til et altid bedre menneske og en altid bedre kristen. Det er en old aand som gaar omkring og siger til de kristne: "Du kan ikke bli bedre."

Hvis kristendommen ikke eier kraft til at gjøre os bedre saa er den verdiløs, ikke det fnug bedre end de hedenske religioner. Slaa dog efter i din bibel, saa finder du: "Voks!" Guds ord lover os ikke bare barneret og forlatelse, men ogsaa seier over synden. Til enhver troende kristen har Gud git bestemte gaver og evner. (Efe. 4:8). Forsømmes disse evner, taper de snart sin betydning. Ved flittig bruk vokser de til en kraft i vort liv. Jeg arbeider dog ikke for at jeg ved mit strev skal bli en kristen, men fordi jeg er en kristen.

Men hvorledes skal vi seire? Vi maa først og fremst tro at det gaar an at seire; dernest maa vi anstrenge os for at naa den, og endelig tro forjettelserne som lover os seier. Ingen krigsmand som er tvilende og doven er skikket for kampen. Hvor mange kristne gaar ikke og berer paa sine svakheter og aldrig bringer dem frem for Gud. Er du blit fornøiet med din kristendom, saa er der ingen alvorlig bøn i din sjel til Gud mere, og du er paa vei til at dø.

1. "O kjere Herre Gud, Som naadig mig har givet Sjel, legem, og forstand Og alle ting til livet, Ledsag mig dag for dag Med din den gode Aand, At han maa give kraft Til hjerte, hu, og haand!

2. Lad mig som Kristi lem Til ham mit levnet føie Og villig øre til Hans lerdom altid bøie; I troen styrk du mig, At jeg ei følge maa, Naar verden lokke vil Fra dine ord at gaa.

3. Mit hjerte, Herre Gud, I kjerlighet grundfeste, Og elske dig for alt Og som mig selv min neste! Giv mig taalmodighet Naar korset bryter ind, Naar lykken med mig gaar, Da giv et ydmygt sind!

—Optat ved N. F.

tende værk i kjærlighet som avspeilet i Jesus Kristus. Kjærligheten virksom i Jesus Kristus søker samfund med menneskene, ikke fordi mennesket eier værdi — Guds kjærlighet søker nemlig intet værdifuldt objekt — men paagrund av den værdi Guds kjærlighet skaper.

Gud elsker bare fordi han elsker. Han skapte mennesket i sit billede og utvalgte det for samfund med sig selv. Synd kom ind i verden, fordi menneskene nægtet at ha samfund med Gud. Synden bragte al slags elendighet over menneskeslægten. Det var ikke Guds skyld. De som spør: Kan sorg og sykdom, syndflod og tørke, hungersnød og pest, dyrtid og død være uttrykk for Guds kjærlighet? Da er svaret, nei. Gud er ikke skyld i det. Det har djævelen gjort. Det er den løn han gir syndslaverne. Guds kjærlige vilje skjuler sig bakom det som ofte ser saa forfærdelig ut for os.

Men, sier du: Er ikke Gud almæktig? Jo, der er intet som Guds kjærlighet ikke kan overvinde. Er ikke Gud allestedsnærværende? Jo, der er intet sted hvor Guds kjærlighet ikke kan triumfere.

(Fortsat paa side 2.)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Remember November First!

It was the editor's privilege during his vacation to visit with a man who not so infrequently in every-day conversation is being referred to as the "work-horse of our church." Not a very dignified term, perhaps, but those who use it don't seem to know of anything better by which to express their sincere admiration for the man. The editor left headquarters feeling more keenly than ever that Dr. Bergsaker "believes in God and statistics."

We pastors may perhaps be aware of a certain temptation when we receive in our mail the familiar envelope with "STEWARDSHIP DEPARTMENT" printed in the upper left-hand corner: Oh, well, it's just another Bergsaker letter. Some more figures, neatly tabulated, and some more admonition to make them bigger!

The only way to overcome that temptation to indifference is to try to visualize the men and the women who stand back of those figures, and whose work is responsible for their publication. Yes, those same figures should provoke some serious self-examination, too, on the part of every one of us: Is that really the very best that I can do? Would it not be possible for me to improve that situation?

Right now we are urged to remember November 1st. On that date another payment on the Centennial pledges comes due. We wish to encourage the people to think of their pledges as sacred promises to God, and to be concerned about paying them in full, if at all possible.

We in the Canada District ought to be especially anxious to do our bit. But for the exceptionally generous attitude of our synod toward us and our problems, we should long since have been faced with insurmountable obstacles. Now, then, the fact remains that whether we are sufficiently aware of it or not, whether we indeed desire it or not, our appreciation to our church and to our God for blessings so bountifully bestowed upon us assumes concrete form in the manner in which we discharge our stewardship obligations.

HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef B. Haave, Luther Seminary, Saskatoon, Sask.)

Date

Dear Mr. Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for years.

(Name)

(Address)

The above stated amount also covers a gift subscription for years to:

M
(Name)

(Address)

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here

A Word to Our Correspondents

Our paper has been somewhat delayed a few times, for various reasons. But when the editor felt that the printers were at fault, and asked for speedier work, he was reminded of the original contract calling for "copies either printed or typewritten."

Obviously the condition of the copy makes a tremendous difference to the printer, and that being so, we must from now on do everything in our power to stay within the terms of the contract. Correspondents are therefore urged to send in only typewritten articles, whenever at all possible. It will mean some inconvenience in a number of cases, we know, but the editor has absolutely not the time to do all the typing himself. His principal responsibility is still that of caring for a city congregation in which the work can never be said to be done, even under the most favorable circumstances.

This is therefore an urgent appeal to all concerned to kindly cooperate even more than already has been done. We wish, however, to pay special tribute to Rev. G. O. Evenson, Editor for the Young People's Luther League. His copy is always in the most excellent condition. If only everybody else would follow his example! Write, edit, and re-write your own articles until you can improve them no more. Then, if you can also take the last step of having them typed, double spacing, you will render the editor and his congregation a real service. Thank you!

The Book Mission

The article by the Rev. Olaf Guldseth leads us to add a few words on the same subject.

First of all we wish to pay tribute to the man who has been so intimately connected with our Book Mission that his name has come to be almost synonymous with it. Together with pastors J. D. Runsvold, C. K. Solberg, and T. Tjornhom, Rev. Guldseth helped organize it in 1912, and has since 1919 served as its Executive Secretary and Treasurer.

From the booklet issued on the occasion of its twenty-fifth anniversary in 1937, we quote the following with regard to the aim of the Book Mission:

"By the distribution of religious booklets and tracts: to call the unconverted to repentance; to promote the reading of God's Word; to awaken and nourish the Christian life; to emphasize the necessity and the blessing of the Christian home and family devotion; to comfort and guide the sick, suffering, and troubled souls; to throw light upon questions that refer to the denial of some fundamental truths, and to reach the masses with a greeting from God."

Canada offers perhaps greater and more urgent opportunities to sow the Seed and sound doctrine than any other district of our church. May we therefore learn to make the fullest use possible of the splendid assistance available from the Book Mission. May we also remember that "this plant in the Lord's Vineyard will grow and bear fruit according to the support it receives from you and other friends." Free will gifts from congregations, societies, and individuals are its only source of income. We wholeheartedly recommend the Book Mission as worthy of your zealous interest.

In Memoriam

In loving memory of Mrs. J. J. Akre, Mr. and Mrs. S. D. Brun, Strongfield, Sask., have forwarded to us a Memorial Wreath of \$2.00. Thank you, friends!

Mindful of the great interest Mrs. Akre took in the Hyrden cause while she was laboring in our midst, we venture to suggest that a more fitting remembrance than the above could scarcely be imagined. Hence, we do not hesitate to encourage other friends as well to pay tribute to our late co-worker in similar fashion.

The Hyrden.

Centennial Appeal Statistics

The following figures show the total number of pledges made in each circuit of the Canada District, the number of pledges on which nothing had been paid to September 19th, and the percentage of such unpaid pledges respectively:

Camrose	390	12	3.1
Edmonton	206	2	.9
Manitoba	73	5	6.8
Medicine Hat	45		
Moose Jaw	373	32	8.5
Peace River	61	6	9.8
Prince Albert	472	11	2.3
Saskatoon	355	28	7.9
Swift Current	311	14	4.5
Yorkton	177	15	8.4
	2463	125	5.1

Centennial Appeal

A payment on the Centennial Pledges comes due November 1st. Kindly do your best to make this payment at your earliest convenience. This will save much expense.

We plead most earnestly with those who are in arrears on former payment to make every effort that these too may be paid now. This will be a wonderful help.

God has abundantly blessed us. He has provided for all our needs for body and soul. He has spared us from the ravages of war and has permitted us to live in a land of peace. The Gospel of Christ has come to us in all its truth and purity.

Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. 50:14-15.

Centennial Appeal.

Guds Kjærlighet

(Fortsat fra side 1.)

Er ikke Gud evig? Jo, han er idag og igaar den samme og blir den samme til evig tid, derfor kan hans herskende guddomskjærlighet ikke forandres inden vort tidsrum og derfor kan der heller ikke sættes grænser for hans guddommelige kjærlighet til syndere. Er ikke Gud uforanderlig? Jo, hans kjærlighet er uforanderlig og paa alt sit værk har han sat sin kjærlighets uforanderlige stempel.

Guds kjærlighetsværk overvinder det onde som ogsaa kirkehistorien viser. Korset er symbolet for kjærlighetens triumf. Her ser vi Gud i hans høieste aabenbaringsform. Her tilfredstiller kjærligheten alle lovens krav, aapner naadens vei og bringer liv og uforkrænkelighet for lyset. Menneskers og djævlens hat kunde ikke forhindre Jesus Kristus fra at uttømme sin lidende kjærlighet, da han bragte sig selv som det fuldgyltige offer for fiendtlige menneskers synd. Vi rækker aabenbarings toppunkt naar Kristus overfører i handling den tredje bønns ord ved en bestemt og urokkelig forvisning om Guds almægtige kjærlighet. Paa korset seirer kjærligheten over synd. "Korsets død, Korsets blod, Korsets hensigt, Korsets triumf, Korsets samfund, Korsets forargelse, Korsets fiender, Korsets herlighed" er uttryk for Guds spontane og umotiverte kjærlighet aabenbaret for verden i Kristus Jesus.

Kristi korsfæstelse og opstandelse betyr noget evig i Guds liv. Det betyr at for evig i Guds liv er døden opslukt til seir. Gud, guddommelige hersker, kongernes konge og herrernes herre, seiret paa korset ved Jesus Kristus, og dermed forarsaket at løvens forhold mellem Gud og menneskene ophørte og et nyt kjærlighetsforhold blev oprettet.

Men hvorfor har vi saa ikke dette kjærlighetsforhold her paa jorden? Gud er herskeren i livet utenom dette. Hans rike er ikke av denne verden. Joh. 18:36. I denne verden er han en kjæmpende Gud, fordi alle de onde magter beskrevet i historien er allierte imot ham. Men omsider vil kjærlighetens Gud vinde seir over disse magter. Dette skjer nu ved evangeliets forkyndelse og utbredelse til alle folk og slægter.

Maatte da alle kristne bli enig om at be den anden og tredje bøn i Fadervor.

—J. O. Reitan.

"The Lutheran Hour"

Sponsored by pastors of central Alberta, will commence broadcasting again in November. Alberta readers are asked to kindly make note of the following schedule of dates and speakers:

Nov. 3, C. S. Lystig; Nov. 10, S. J. Rude; Nov. 17, A. K. Odland; Nov. 24, A. H. Solheim.

Dec. 1, K. O. Kandal; Dec. 8, A. M. Vinge; Dec. 15, J. B. Stolee; Dec. 22, C. S. Lystig.

The government ruling prohibiting other languages than English and French from being used over the radio will undoubtedly apply also this season. It is very regrettable that we may not use the Norwegian language, but we nevertheless trust that our people will support our humble effort just as generously during the coming months as they have in the past. Contributions may as formerly be forwarded to Mr. C. Holmberg, c-o. C.F.R.N., Edmonton. —L.

GI DEN HØIESTE DET DU HAR LOVT!

Næste avbetaling paa løftene til vaar kirkes jubel- og takkoffer faller paa 1 november. Alle venner bes vennligst om aa sende inn dette avdrag snarest mulig. Paa denne maate vil ekstrautlegg kunde undgaas.

Vi vil ogsaa faa stille en inntrengende anmodning til alle som staar til rest med tidligere betalbare avdrag, om aa gjøre alt de kan for aa faa disse bidrag sendt inn. Det vilde bli for oss en stor hjelp og opmuntning.

Gud har rikelig velsignet oss. Han har til idag sørget for oss baade til legeme og til sjel. Han har sparet oss fra krigens herjing og har latt oss faa leve i fred. Samtidig lar han Kristi frelsende evangelium lyde for oss purt og rent.

Ofre Gud takksigelse og gi den Høieste det du har lovt, og kall paa mig paa nødens dag, saa vil jeg utfri dig, og du skal prise mig. (Sal. 50, 14—15.)

Centennial Appeal.

Forny Hyrden Idag!

Fra Norge

(Fortsat fra side 1.)

ting som var hendt særlig i Hemnes, Løken og Setskog.

Saa fik jeg sekretær Mangersnes i Drammens krets i telefonen. Jeg kommer netop fra Hallingdal, sier han. Der er riktig godt, særlig i Hemsedal og Gol. Der kan der tales om vekkelse. Ellers er der virksomhet og møter. Men ingen særlig bevegelse.

Sekretær Wiersholm forteller om jevnt gode tider over Østfold. Der var lidt av bevegelse den første tid, men det ser mer slap ut nu. Der trenge mer bøn og alvor. Slikt ser det nok ogsaa ut over Vestfold og de fleste steder. I Rakkestad har Christen Hallesby en god tid og blir staende der. I Larvik og omegn har Alf Olsen været en maanedstid.

Fra Sørlandet forteller sekretærene Hans K. Pedersen og Finn Olsen om aapne døre, men uten nogen aandelig bevegelse. Grimstad har Johny Frid og Kristiansand Elling Ellingsen hver sin maaned. Det viser interesse. I det hele er det for saa vidt stille i alle byer. Vi bymennesker er enda mer end landsfolk optat med alt som sker og glemmer hvad der skulde og burde ske i sjelenes verden.

I Oplandsbygderne er det nu mer aapnet. Men det har været tunge tider som vel har sat sit preg paa arbeidet. I Gudbrandsdalen holdes mest husmøter, sier sekretær Evenshaug. Bådehusene er tatt. I Trøndelag er forbindelsen netop aapnet. Sekretær Nadheim skildrer i korthet stillingen i disse ord: "Stort set har predikantene holdt møter, men ingen folkevekkelse spores her."

Namdalen har vi intet hørt fra. Der har jo været tunge tider. Nord-Norge er stengt. Vi vet at Gud virker. "Faderen arbeider indtil nu, og jeg arbeider," sier Herren. Ordet forkyndes i kirke og forsamling. Herren kjender sine.

—W. Northwood-Emissæren.

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is
not judged; he that believeth
not hath been judged already,
because he hath not believed
on the name of the only be-
gotten Son of God.

Winnipeg, Manitoba, First Nr. in October, 1940

PROGRAM

for the
Edmonton Circuit Meeting
(October 25—27)

The fall meeting of the Edmonton Circuit will be held at Central Lutheran Church, Cor. 109A Avenue and 94th Street, Edmonton, on October 25—27. The program planned takes cognizance of the fact that the congregation serving as host also at the same time observes its 30th anniversary.

Text: Psalm 84.

Theme: "The Glory of God's House"
Where the Believer Finds:

- I. Satisfaction for His Soul
- II. Assurance of Salvation, and
- III. Abundant Spiritual Blessings

Friday, 7:30 p. m.—First sub-topic

Text: Ps. 84:1—4. Speaker: Rev. C. S. Lystig.

Saturday, 10 a. m.—Opening Devotion by Rev. L. M. Hanson.

10:30—Business Session.

2:00—Second sub-topic. Text: Ps.

84:5—8. Speaker: Rev. L. M. Hanson.

7:30—Joint W.M.F. and L.D.R.

Program.
Sunday, 10:00 a. m.—Holy Communion. Conf. Address by Rev. A. M. Vinge.

11:00—Anniversary Service. Address by Dr. Iver Iversen.

2:00—"March of Faith" Rally "Centennial": Rev. A. M. Vinge

"Faith in Action": Rev. J. B. Stolee.

7:30—Third sub-topic. Text: Ps. 84:9-12. Speaker: Dr. Iver Iversen.

C. S. Lystig, Pres.

J. B. Stolee, Sec'y.

To Observe Anniversary

Sharon Congregation, near Irma, Alberta, Rev. J. B. Stolee, Pastor, will observe its thirtieth anniversary November 10—12th.

* * *

Four young people were confirmed in the Trinity Congregation, Rev. Stolee's charge, on September 15th.

Canada District Allocation Meeting

The District Allocation meeting was held at Saskatoon, Sept. 10th, in Zion Lutheran Church. The meeting was called to order about 2 p. m. Present at the meeting were: Dr. Iver Iversen, Rev. O. Lokensgaard, Rev. K. Bergsagel, Rev. C. S. Lystig, Rev. H. F. Johnson, Rev. J. O. Reitan, Mr. Solberg, and Rev. I. J. Saugen.

Rev. C. S. Lystig conducted devotion. Dr. Iversen gave a report on the general allocation meeting held last month at Minneapolis. He urged that a greater interest should be taken in the circuit work, and that each circuit should take hold of the Centennial Appeal, Faith in Action, and Circuit-Allocation work at the fall meeting this year.

According to the voted budget for 1941—42, Canada's share is \$9045.—and the meeting proceeded to apportion out this amount to the 10 circuits in the District as follows: Camrose \$1952.50; Edmonton \$1000; Manitoba \$271.35; Medicine Hat \$452.25; Moose Jaw \$921.90; Peace River \$425; Pr. Albert \$1212.85; Saskatoon \$875.00; Swift Current \$895.73; Yorkton \$1187.85.

The Circuit President and the Circuit Financial Secretary together with representatives from the local congregations of their circuit should at the fall meeting apportion out the circuit allotted share to the local congregations.

Notice to the Fall Circuit Meetings!

1. Be sure that the total amount allotted to the circuit be apportioned out to the local congregations!

2. All adjustments of local congregational budgets must be dealt with at the circuit allocation meeting. There is no other place where such adjustments can be taken care of.

Sincerely yours,

Ivar Saugen.

ANNOUNCEMENT

from the

Canadian Luth. Bible Institute
Camrose, Alberta

The fall term of the Canadian Lutheran Bible Institute, Camrose, Alberta, opens with registration on Monday, October 28th, and continues for eight (8) weeks.

The courses offered are mainly a direct study of different books of the Bible, together with practical subjects such as Sunday School, Luther League, Missions, Church History, etc.

The cost is as follows: Registration Fee \$5.00; Doctor's Fee \$1.00; Board at the boarding club \$2.00 per week; Lodging at private home \$4.—\$5.00 per month.

We urge you to consider this prayerfully and come if the Spirit so prompts you. A rich blessing from God awaits all who faithfully study His Word.

From Edmonton, Alberta

The Sunday School Rally on September 29th drew 55 children, 7 teachers, and many visitors who all enjoyed a special program preceding the children's worship service at which the pastor spoke on "The Golden Keys to a Happy Life." Mr. C. Holmberg has proven himself a very able Sunday School Superintendent. New teachers are, Mrs. Robert Shaw and Mrs. Rolf Hellenius. Teachers who have been with us before are Mr. and Mrs. P. Olson, Mr. and Mrs. T. T. Grue, Mr. C. Holmberg, and the pastor who teaches the Bible Class.

* * *

The Sunday School teachers meet once a month for study and consultation.

* * *

The Ladies Aid have planned a hospital visitation program, members to take turns visiting the city hospitals.

* * *

The Ladies Aid recently gave two woolen blankets to the Red Cross.

* * *

Mr. E. Marken, Instructor at Camrose Lutheran College, but now in the city attending the University of Alberta, has kindly consented to serve as Choir Conductor at Central Lutheran Church.

* * *

The Book of Daniel is being studied at the Wednesday evening meetings.

* * *

The Bible Class taught by the pastor generally begins at 10:25 a. m. every Sunday, and is at present studying Paul's letter to the Ephesians.

* * *

The Luther League sponsors a devotional program on the fourth Sunday evening of every month. The second Thursday evening is chosen for social gatherings.

* * *

The deacons and the trustees meet together on the second Monday of each month for general check-up on matters pertaining to the congregation.

* * *

The L. D. R. will sponsor a Basket Social on October 24th, with sale of handwork.

* * *

Notice to Edmonton readers:

This copy reaches you through the courtesy of Hyrden's business manager, Mr. Josef Haave. He would be very pleased, indeed, if you would decide to join the Hyrden family! Sign your name on the order blank printed elsewhere, and send it together with the required amount of money to Mr. Haave. It's only fifty cents for a whole year's subscription!

October 31st is just around the corner. Subscribe now!

Are You Using Tracts?

A Greeting from our Book Mission.

We of the Lutheran Church in America have not been much accustomed to giving and receiving tracts. This kind of missionary work, generally speaking, has been left in the hands of the reformed churches.

Why have the Lutherans in America been so slow in using the tract as a means of work in the Lord's Service? Different reasons could be suggested. The principal one might be the lack of faith in that kind of work. We have habitually been wondering how many people care to read these small insignificant pieces of paper handed to them. And unless read, there can of course be no adequate results to compensate for all the work and expense connected with the distribution.

If we follow the history of tract distribution we will find that this activity has been dependent upon the strength of the spirit of evangelization within the church and on how much the need of a spiritual awakening made itself felt. Where this feature was manifest, the tract also came into use.

Now we are finding out that the tract has a home in our Lutheran Church also, and is growing steadily in estimation and value. As many will know, the American Lutheran Publicity Bureau in New York and the United Lutheran Publication House at Philadelphia, as well as other Lutheran agencies, are publishing tracts. In our own midst we have the Lutheran Bible Institute and the Lutheran Colportage Society, both at Minneapolis. Many good tracts can be obtained from these sources.

And our own Lutheran Book Mission, which started in 1912 with the aim of distributing booklets, began in 1924 with tract mission work also. And the signs are that this branch of our work is becoming more and more important. So far, we have 101 different tracts published.

Sample copies of what we have on hand from time to time will be sent upon request. But please distinguish between tracts and booklets.

Whenever we speak of the "Mission of the Printed Word," let us remember that the tract deserves a prominent place. For there is hardly any limit to the variety of ways in which the tract can be used.

Are you interested in personal work for the spiritual welfare of your fellowmen? Permit me then to offer a few suggestions. Do you write letters? Or send packages? Does somebody step inside your door for a short visit? Do beggars and peddlers knock at your door asking for help? Are you desirous of opening a spiritual conversation with somebody? Do you sometimes visit the sick, the suffering, or sorrowing? In a larger gathering, do you wish to reach as many as possible with a greeting from the Lord? — In all these instances, and in many more, the tract can perform valuable service. To mention just one example: a farmer lady was instrumental in bringing about amazing results by simply placing tracts in butter jars delivered to her customers.

Yes, make use of the tract! With prayer and in faith. Your sowing of the seed shall not be in vain. You shall know that in many, many cases a little tract was the means in the Lord's hand to awaken a sinner to repentance, to comfort a sorrowing soul, and to guide a troubled conscience to peace and joy.

Olaf Guldseth,
3445-17th Ave., So., Minneapolis.

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unraveled.

From the Bethany Sunset Home

The Superintendent, Deaconess Marie Weiks, has asked me to publish the following information regarding cash and other gifts received since the month of March. Mr. P. O. Paulson, Bawlf, Alta., in memory of Fred Scheidegger, \$2.00; Mr. and Mrs. Ole Loken and family, in memory of Fred Scheidegger, \$2.00; Sister Marie Weiks, in memory of Fred Scheidegger, to the building fund, \$5.00; Mrs. Mercer Ochatton, in memory of Gust Olson, Bawlf, \$2.00; The Lutheran Ladies Aid of Morrin, Alta., \$5.00; Laurburn Ladies Aid, Sask., \$5.00; Mr. and Mrs. John Thompson, Sask., \$2.00; Mr. and Mrs. M. Bergquist, Bawlf, in memory of Math. Boe \$2.00; Sion Ladies Aid, Erling, to the building fund, \$10.00; Bethany Ladies Aid, Meeting Creek, \$3.00; Doe Creek Ladies Aid, Rolla, B. C., \$3.00; Mr. and Mrs. K. O. Eggen, in memory of Hans Fadum, Bawlf, \$3.; Mrs. Gust Olson, Bawlf, in memory of Hans Fadum, \$1.00; Mrs. Clara Heggerud, Mr. and Mrs. Lundblad, Mr. and Mrs. P. Lundahl, Mr. and Mrs. F. Dedrikson, Mr. Pedor Dedrikson, Mr. Ed. Dedrikson, Mr. and Mrs. Ed Sherbeck, Mr. and Mrs. Jens Bjorkland, Mr. and Mrs. Ben Foss, in memory of Mr. E. R. Rasmussen, Wetaskiwin, Alta., \$4.00; Bawlf Ladies Air, in memory of Joe Sommervold, Bawlf, \$5.00; Mr. and Mrs. A. Mosand, in memory of Joe Sommervold, Bawlf, \$2.00; Anna Reinert, Wittenberg, Wis., U.S.A., \$10.00, and Mr. and Mrs. S. Hope, Edmonton, \$1.

From the Zion Lutheran Ladies Aid, Saskatoon, Sask., a 3 p. buffet set, a 3 p. dresser set, tray cloths and dresser scarfs, 3 table squares, 3 doilies, and 1 tea cloth. From L. D. R. of St. John's Church, Preeceville, Sask., 3 bath towels, 4 toilet soap; Mr. and Mrs. Percy Bergquist, Bawlf, 12 doz. eggs; Mr. and Mrs. A. Mosand, Bawlf, 4 lbs. butter; Mrs. Brun, Strongfield, 1 rug; Mrs. Heggerud, Wetaskiwin, 4 quarts sauce; Mrs. C. S. Lystig, Edmonton, 2 quarts canned fruit; Mr. and Mrs. Leonard Bergum, Meeting Creek, Alta., home cured bacon; Mrs. Westby, Bawlf, Mrs. Nordgaard, Bawlf, Miss Mabel Aasmoe, Tofield, 25 lbs. loaf sugar, and from Mrs. H. Halvorson and son, Ponoka, Alta., 3 boxes of apples.

To these many friends and co-workers in a great cause, the Bethany Sunset Home extends greetings and hearty thanks! —C. S. Lystig.

P. S.—

To the above gifts to the Home should be added 1 qt. canned fruit from Mrs. L. Anfindsen, Edmonton; \$1.00 from Mrs. Brun, Strongfield, Sask., and \$2.00 from the Campbell Funeral Home, Wetaskiwin, the latter in memory of E. Rasmussen.

On Sunday, September 29th, Rev. and Mrs. Kandahl paid a much appreciated visit at the Home. Rev. Kandahl conducted devotion for all those who were able to assemble.

The "Hanson Home," formerly located a block from the main building, has now been moved over on the Home grounds, thus making it far more convenient for those who occupy this smaller building. A furnace has been installed which does away with the fire risk connected with individual stoves. The remaining carpenter work will also soon be completed.

In a later issue we shall bring our readers a couple pictures from the Home: one of the main building and one of a "kaffeselskap" on the lawn. —C. S. L.

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

(Are you a faithful intercessor for our missionaries? —Ed.)

In the Path of Bombs!

Saturday, May 4th was another unforgettable day. was bombed again. And again our upper station was spared. On Thursday and Friday there were repeated air-raids on towns to the south, and we began to fear that our turn would soon come. Between nine and ten that morning it came.

When the urgent signal came, I bolted for the door, the woman servant and the gardener were already in the cave at the back of the compound. Heard the roar of approaching planes to the south west and soon saw twenty-one bombers coming down the river. They were not headed directly toward us, and with relief I watched them go by, dropping one bomb on the side of the river as they passed. But in a moment I realized that more planes were coming and, as I turned to the west, I saw twelve bombers heading directly for us only half a mile away. I scurried for the cave where we knelt to pray, fearing that in a moment of time we might be hurled into eternity. The first bomb crashed, and in a second we knew we were safe. Then a continuous roar of explosions beat upon our ears. They were bombing the city below us. It was all over in a minute. Hearing no more planes, and being anxious to get to the scene of destruction as quickly as possible, I started down the street which was full of fleeing, panic-stricken people. Hearing that many bombs had dropped along the river front I turned in that direction.

It was a sad sight that met my eyes. Dead, dying, and injured people lying every where! Some on shore, some in boats, others in the water. Came upon a child with a gaping hole in its head just drawing its last breath. His mother was sitting near in the water, bleeding, moaning, and dazed. Farther on, three more women were lying in a group, one dying, the other two unconscious and bleeding, and doomed to die if help were not quickly administered. Still farther on more men, women and children, most of them in serious condition. Most of the relatives and friends who happened to be near, were so dazed with fear and grief that they could do nothing to help. A few first-aid workers appeared and began to dress the wounds. I got busy and gave a hand. Boats were ordered and the injured put aboard and sent to the hospital. Farther on, I came upon a man lying unconscious on a stretcher, a church member belonging to the Mission. He had been pulled out of a burning building; his foot and leg had been burned to the bone. Helped get coolies to carry him to the hospital.

It was already noon so I went home, ate a little, and crossed the river to the hospital to lend a hand there. Already scores of injured were lying in the hospital yard; the doctors and nurses were busy taking care of them. I made a trip twenty li into the country on my bike to call the nurses at a military hospital to come and help. Then back to the hospital again. The number of patients now demanding attention, must have increased to a hundred, at least, by late afternoon. In the hospital the doctors were hard at work operating. The patients lay waiting their turn, most of them still out in the yard. I wonder if Jesus ever saw a more heart-rending sight, or heard more heart-rending cries for help. All sorts of things had been used to bring them. Some sat propped up on chairs, others lay on doors, boards, or mats. Faces were distorted with pain; groans and cries filled the air. Those who had brought them crowded around us, weeping and calling on us to help this one or that one. Not all, however, gave expression to their suffering. Some were too weak to say

anything, others bore the pain in silence. Saddest of all it was to see young children lying with mangled bodies, fathers or mothers or other loved ones standing there helpless and grief-stricken by their sides. Or to see young children whose loved ones were among the injured, standing in a stupor of sorrow or pleading broken heartedly. Those faces and those cries still haunt me. Seeing and hearing all this something akin to rage rose up in me and still rises. Rage against those who contrive these hellish weapons, against those who sell the metal to make them, against those who turn them to such a fiendish purpose. And what of the righteous God in Heaven? God has recorded these sins and the day of reckoning will come. Those who spurn His love shall not escape His wrath.

I stayed at the hospital Saturday and Sunday. The injured kept streaming in. By evening of the first day we began to receive patients from a village fifteen li down river from where we have an outstation. This village was viciously bombed that same morning. The twenty one planes which passed us did that job. Half the village was wiped out, and nearly a thousand people were killed or injured. I went to see the place on Tuesday, and the scene beggars description. The hospital filled and overflowed. The doctors worked night and day. Previously the mere sight of doctors at work in an operating room would sicken me. Those two days cured me. I had to stand at the table to help hold arms or legs being operated on or amputated. It was a needful experience. More than ever I am moved with admiration for missionary doctors and nurses.

In Memoriam

A beautiful soul has shed its frail earthly covering, and has entered into the realms of eternal joy. After a long and painful illness, Mrs. J. J. Akre answered the summons of the Heavenly Father to come home, and passed from this life on August 11th.

The word of Mrs. Akre's passing brought sadness to many hearts also here in Canada where she lived for a number of years, and together with her husband, former District President J. J. Akre, gave so generously of her time, interest, and means to every worthy cause within the District. For a time she served as Vice-president of the W.M.F. of the Canada District.

But not alone for what she did do we cherish her memory, but also for what she was. With her gentle humility, her kindness, hospitality, and sunny disposition she was one of the sweetest and most lovable women it has been our privilege to know. For more than fifty years she was a true helpmeet for her husband, and to him and her fine daughters, one of whom was constantly with her during her illness, we extend our deepest sympathy. As in life, so also in death, Jesus was her trust and comfort. Together with a host of other friends we say, Blessed be the memory of Mrs. Akre!

—L. B.

The Scar Remains

It takes many very pleasant words to blot out one mean remark, and even then the scar is there.

"I'd rather see a sermon than to hear one any day,
I'd rather one should walk with me than merely tell the way;
The eyes are a better pupil, and more willing than the ear.
Fine counsel is confusing, but example's always clear.
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everyone needs."

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Abiding In Christ

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me."
(John 15:4).

To abide with Christ is a blessed privilege of the child of God, a far greater privilege than he deserves. But Christ says in this verse that the union between Him and believers is so intimate that He abides in them, and they in Him.

What does it mean to abide in Christ? Does it mean to be dwelling in mystical, ecstatic experiences? No, it means to be living in the forgiveness of sins. As long as we are in this life, the greatest of God's blessings in Christ is the forgiveness of sins. To be living in the forgiveness of sins means that day after day a person is looking in humble faith to Christ as His only Savior. He is then abiding in Christ.

Jesus gives a simple test whereby we can determine whether or not we are abiding in Him. If in our lives are evidenced the fruit of the Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, then we are abiding in Him. For as the branch cannot bear fruit if it is severed from the vine, so we cannot bear the fruit of the Spirit if we are not abiding in Christ.

* * *

Outline for a L. L. Topic

"Christian Conduct"

I. Definition: Christian Conduct is following Christ in the little things of life.

II. General principles:

- Its ideal is Christ (Eph. 5:2).
- Its motive power is Christ-love (Eph. 5:2).
- Its practical rule: Put yourself in the other fellow's place (Matt. 7:12).
- Its aims:

- To glorify Christ (Col. 3:17).
- Not to dishonor one's name as a Christian (1 Cor. 3:16).
- To make life more pleasant and blessed for others (Rom. 12:15).

E. Its attitudes:

- Towards superiors — respectful (Heb. 13:17).
- Towards equals — humble (Rom. 12:10).
- Towards subordinates — considerate (Col. 4:1).

F. Everyday fundamentals: It is always good manners to be:

- Punctual.
- Dependable.
- Friendly.
- Sympathetic.
- Thoughtful.
- Neat.

(Note: In developing this topic, make practical applications to your home life, your school life, your church life, your L. L., your community, etc.)

* * *

Saved By Grace

I was defiled and lost in sin,
A traitor to my God,
But He forgave and took me in,
And cleansed me in His blood.

Chorus:

Oh, why was the Saviour slain,
Who was in Heaven divine?
He was nailed to The Tree, for you and for me,
But He reigns in His glory again.

That He prepared for me a place,
He taught me to discern,
'Twas only by abounding grace,
And naught that I could earn.

You must be saved by grace because
You cannot buy your way,
The price was paid on Calvary Cross,
There is no more to pay.

Will you accept His gift of grace,
Now that you know it's free?
And He'll prepare for you a place,
As He has done for me.
—O. E. Leines, Lethbridge.

JESUS, TEACH US WHO ARE YOUNG

Lord Jesus, what has Youth to give To Thee, or to Thy service?
Not rich in worldly goods,
And with so many wants and wishes,
How canst Thou expect from us
A gift for Missions, Church or League?

We've other places for our dimes;
Let our elders give for Thee,
And let us be excused.

Lord Jesus, Thou who knowest all,
And lovest us, must understand
How must we love Thee,
Love Thy Gospel and Thy kingdom,
too,

Yet cannot give Thee gold to prove it;
For there is this and that to see,
And many places we would go;
Good times are rightful heritage of youth!
Canst Thou not understand?

Lord Jesus, why this sadness in Thy face?

Why this tender look and touch?
Thy glance is far too searching
For wilful hearts like mine to brazen;
But, worse to bear, my own heart,
Turned sudden traitor to itself,
Reproaches me with different thoughts

Of what is right and worthy
For Youth to say to Thee.

Lord Jesus, truly Thou dost understand

The thoughts and hopes of youth,
For once a boy in all points tempted
Like as we, laughed and wept in Nazareth;

Jesus, teach us who are young, to see
Traced in Thy life of youth-appealing strength,

Brave trust, and self-forgetful sacrifice,
God's pattern for our lives, too,
With deepest living earned by giving.
—From L. L. Manual I.

* * *

Only a Crumb

In our college years it wasn't considered a compliment exactly to be called a "crumb." It was one of those fighting words! But we glory in that we are "crumbs" from America's table for the hungry Chinese. Here we use twenty-two of our Luther Seminary graduates for every one we share to satisfy the desire of all nations for Christ. There is one pastor for every 600 Protestants in America, but only one Christian to every 1000 Chinese. But we are grateful that our church shares a crumb, even though we pray Him who says: "Ask of Me great things and difficult," that our church may one day have a missionary for every pastor. We hope that there will be many among our friends in the Leagues who will also glory in being "crumbs" for Christ's cause in China. He commands "GO," but even more, He pleads "COME" as He lives in the hungry, naked, imprisoned Chinese who perish in ignorance of Jesus. Come and be crumbs with us as we work together with God for His Chinese children!

—Carroll and Mary Hinderlie
(new missionaries to China)

"Happiness is a perfume you cannot pour on others without getting a few drops on yourself." —Emerson

"Temptation is the devil looking through the keyhole. Yielding is opening the door and letting him in." —Sunday.

"Godliness with contentment is great gain, but contentment with ungodliness is total loss." —Holland.

"Excuse-making was the first business started by man after the fall. It has been his biggest industry ever since." —Smith.

The lifting of the soul to God is an experience transcending in importance all other human activities.

Remember Your Friend With A Hyrden Gift Subscription!